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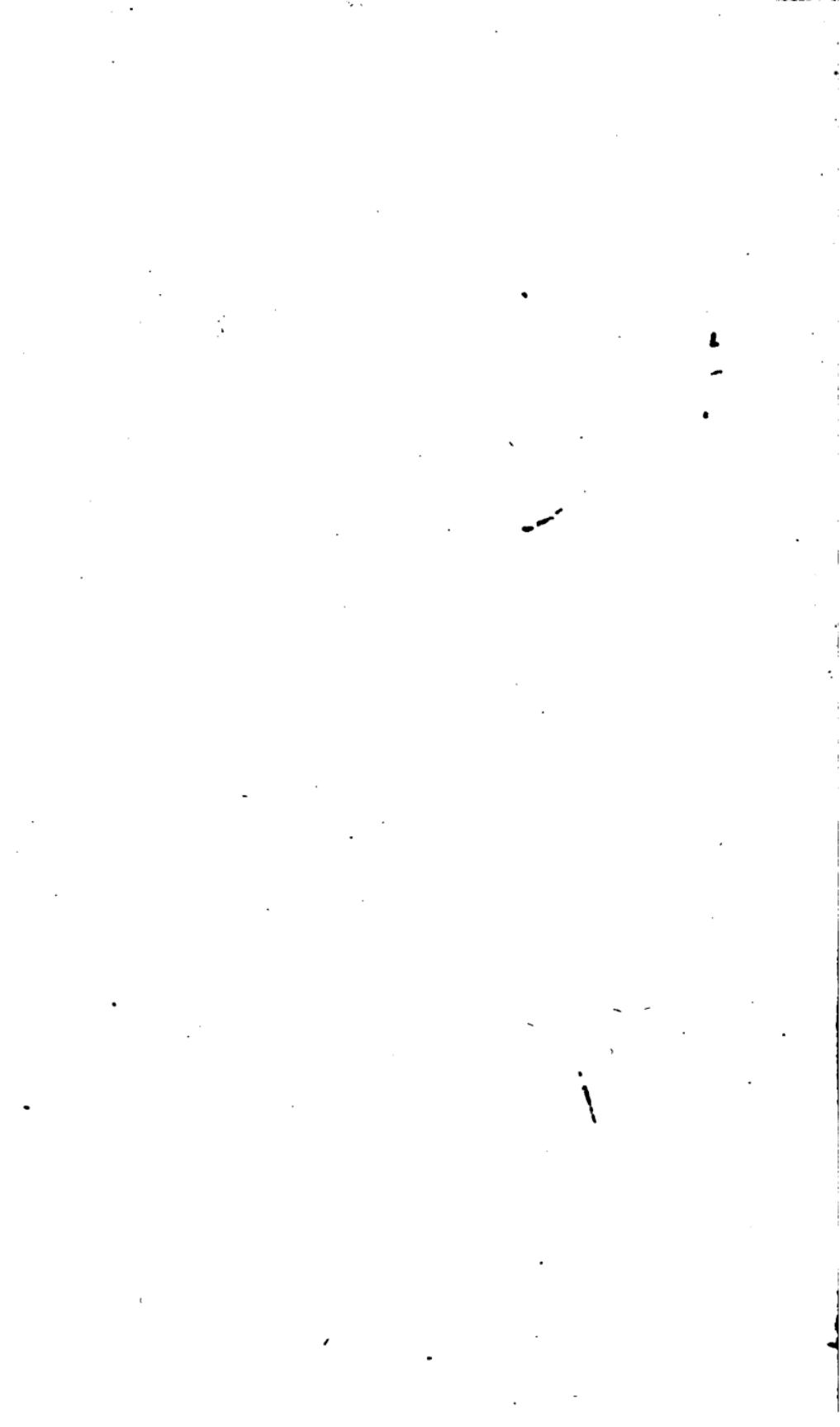
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Malone. B. 115.





THE INQUISITION.

A
FARCE
AS IT WAS ACTED AT
CHILD'S COFFEE-HOUSE,
AND THE
KING'S ARMS TAVERN,
IN ST. PAUL'S CHURCH-YARD.

London: W. KIRKMAN.
The Controversy between the Bishop of
BANGOR and Dr. SNAPE, is fairly
Stated, and set in a true Light.

By Mr. J. PHILIPS.

Religion's undivided Mystic Name,
For True Religion always is the same;
The Negatives and Positives agree,
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Ref. of Manners.

L O N D O N :

Printed for T. WARNER, at the *Black-Boy* in
Pater-Noster-Row. 1717.

MICROTHLON

Dramatis Personæ.

Jehu Driver, D. D. } High-Church Di-
Henry Harry Derry, D. D. } vines, or *Young*
} *Nonjurors.*
Humphry Sly, D. D.

Paul Christian, A. M. } Divines of the Church of
} *Ezekiel Zeal, B. D.* } *England, as by Law E-
} stablished.*

A Hawker.

A Drawer.



THE INQUISITION.

A

F A R C E.

ACT I. SCENE I.

SCENE Child's Coffee-House in St. Paul's
Church-Yard.

Dr. *Hurry*
Durry.



ERE, a Dish of Coffee,
quickly. Hurry Durry !
What an Age do we live
in ! the Church is made no
more of than of an Al-
manack out of Date !

Hurry Durry, where will this end ? In Anarchy or
Confusion !

B

Dri-

Driver. Right, dear Brother, for if you dismantle all her Fortifications, blow up all her Redoubts of wholesome Severity, how shall we keep our Ground; much less make Proselytes? In the blessed Days of King CHARLES the Second, of Religious Memory, it was not so; for if the Dissenters wou'd not come to Church, we could force them to it, or at least seize their Goods and their Persons. Now all the Bands of Unity are broken, and every one follows, with Impunity, what fesmeth good in his own Eyes.

Hur. Hurry Durry, Hurry Durry! of what Use are we of the Clergy, if every pauly Layman shall see with his own Eyes, and judge and choose with his own Reason?

Sly. Why Gentlemen, what is the Matter? What new Misfortune hath befallen the Church? Bless us! you surprize me with the Heat of your Zeal. What have any more *Tolands*, *Tyndals*, or *Collins's* appear'd against her? Pray explain your selves.

Hur. *Tolands*, *Tyndals*, or *Collins's*, Quotha? Yes, ten times worse, for now a Bishop declares against what he calls Persecution, and will needs have it; that according to the Gospel, no Force is to be us'd to compel Mens Consciences; he will not allow the Decrees of Councils, nay, nor Acts of Parliament to be Part of the Church, or to have any Share in the *Kingdom of Christ*, which he says is not of *this World*; because in *Christ's Time*, there were no *Penal Laws* and *Testts*.

Sly. Oh, I understand you now! you have an Eye to a Sermon lately preach'd before the King, and printed by his special Command!

Hur. Special Command indeed! Yes, yes, we mean that, and another Book which he publish'd against the poor *Nonjurors*. Hurry Durry, I thought it would come to this; for Dr. *Snape*, a most profound and learned Divine, has brought his Lordship

ship into a Plot against the King in this very Sermon.

Dri. Ha ! ha ! ha ! I profess excellently design'd, and he has executed his Design with a great deal of Address.

Sly. I am sorry for it in Reality, for my Lord is a very ingenious Man ; yet I must needs say, a little too calm always against the Dissenters, even when he writ to confute them, as if he did not consider that he had to do with such Schismaticks as would have justify'd his warmest Zeal. But I attribute it to his good Temper, or the Weakness of his Constitution ; perhaps not able to bear the strong Con-
cussions of Zeal. 'Tis true he is no *Phineas*, yet a very good Man, and I am sorry he has been so mis-
taken at last as to fall under a publick Censure.

Christian. Gentlemen, I hope it will be no Offence for me to put in a Word or two in Behalf of a Gentleman you attack so violently, when he is not present to speak for himself.

Hay. Harry Derry ! Why who are you Sir ? you have indeed a Gown and Cassock on, and therefore should be a Clergyman, and can such a One become an Advocate for a Prelate who has given up the Rights of the Clergy all at once ?

Dri. Pho ! pho ! Dr. Harry Derry, why are you surpriz'd at a young Camab, who hopes for Pre-
ferrment for what he does ? And how can you won-
der that a meer Presbyter should have no Zeal for the Church, when a Govermour of it of the highest Order, has spoken against that Power which he must exercise ?

Sly. Pray, Gentlemen, give the young Divine Leave to speak for his Friend, I wish he may be able to bring him fairly off ; I have no Malice to my good Lord, but I cannot guess at the Reasons he has to urge in a Cause which almost every one gives up for

gone, and entirely confuted by the good and learned Dr. *Snape*.

Dri. and *Well, well, Young Sir, pray go on; let's Hur. Dur.* I hear your fine Harangue; pray begin.

Chrif. To pass over your Noise, Gentlemen, Dr. *Snape* to me seems no very fair Arguer, or one who seeks the Truth without Design. For he every where wrests and tortures my Lord's Words, to make them confess a Meaning which they cannot fairly be accus'd of. A fair Champion of Truth, should not impose his Meaning on his Adversary's Words. Thus he tells my Lord, That tho' his Words wou'd bear an innocent Meaning, yet he nor the rest of his Readers do not believe he meant them in that harmless Sence, but gives no Reason why he is of that Opinion; indeed he says his Lordship might have express'd himself otherwise, but does not warrant him, that if he had, they should have met with better Quarter. At this rate, I know not what Expressions any Man can use, but what by a perverse Reader, or a cavelling Sophister, may not be wrested to a contrary Meaning.

Sly. Young Gentleman, you seem not to know Dr. *Snape*'s Talent; he is a profess'd Grammarian, and is us'd so much to Commentators, Annotators and the like, who make Notes on the Clafficks, that by their Art they find out Meanings to Words in Authors, which the Ignorant have no Notion of; and he is so curious in this, that my Lord had better have sin'd against any Point of Logick or Ratiocination, than against the Diction. But then he shews a great Complaisance for my Lord, when he agrees with him in all he can, as he does in the Beginning, after he has past his —

Chrif. His sarcastical Introduction — but this seems to me to be only to strike the more home in his Opposition, and he seems to allow his Agreement with my Lord very unwillingly.

Dri.

Dri. Gentlemen, you both appear to me to be wide of the Point, and not to know the Art of Controversy ; that he seems to agree with my Lord at the beginning, is only a sort of Compliment usual on this Occasion, to insinuate our Candour, and shews that he begins the Onset in perfect Charity ; but these Preliminaries past, he comes to the Point like a Man of Mettle.

Christ. Then I find it is with Controversists as with Cudgel-Players, when they take up the Cudgels, in order to break one another's Heads, they shake Hands to demonstrate that they are good Friends, and act not by any Malice preposse.

Hrr. Right, Sir, a good apposite Comparison for a young *Cantab.*

Christ. But here again they differ ; for as soon as one Head is broke, the Vanquish'd lays down the Cudgels ; but in Controversy, the more the Adversary is wounded, the more troublesome he grows, and will needs have the last Word. Another thing I have to object against the Doctor is, that he never defines his Terms, which makes way for a War of Words, and not Things.

Dri. Here again, young Gentleman, you discover your Ignorance of Controversy ; Logomachy is a very useful Figure in this Way, when a Controversy is to be held out, it furnishes Matter for Replies and Rejoinders ; thus we have had Controversies that might have been decided in a Sheet of Paper, swell to Volumes, and last from Generation to Generation. Alas ! the Doctor is too learned a Man to push Things on to so speedy an Issue.

Christ. For this Reason I suppose then several Difficulties were rais'd, which might have been omitted, but for lengthning the Controversy and puzzling the common Readers. For thus after his Harangue about Prayer, he says indeed, that there have been great Abuses of that Duty, against which he hopes

my

my Lord's Words are dissected. Well, either his Words can be taken in this last Sense, or they can not; if they can, all the Doctor has said about them implies Malice and Cavelling; if they cannot, then he prevaricates, and asserts a Falshood. For my Part, Prayer seems to me the most sublime and rational Act of a rational Being; and I am sure where Reason is strongest, there can be no Perturbations of the Mind admitted, for where-ever they are, according to their Degree, the Reason is weaken'd in its Operation. But had the Bishop talk'd of his pious Breathings, and the other Efforts of his Passions, the Doctor would have call'd it *Enthusiasm, Cain*, and the like, and sent him to a *Quaker's* Meeting to have listen'd to the Vociferations of the Spirit, which afford scarce one rational Thought or Word.

Mur. I think the Doctor is home on my Lord at the Conclusion of this Part, when he tells him, that he takes peculiar Care that we fall not into Excess in this or any thing else that is good.

Dri. This is close indeed, and what my Lord will scarce get over.

Sly. But this is only the Preludium, this is not the main Scope of the Doctor's Book, to which he comes at last, and I think drives the Point home, as far as it will bear.

Christ. And something farther I think, good Dr. *Sly.* But to avoid a long Disquisition of the Matter, and to pursue the learned Champion of the Inquisition through all his Turnings and Windings, give me leave to state the Question in short; which I take in few Words to be this: — The Bishop is not for forcing Men to Hypocrisy, and to the professing a Faith which they do not really believe, by any manner of temporal Punishment; and that if any such are made use of any where, that they are not a Part of the Christian Doctrine, or of the King-

Kingdom of Christ : On the other Hand, the Doctor and his Partizans will have Persecution for Conscience-sake to be *Juste Divino*, and Part of the Kingdom of Christ ; which he confesses, is *out of this World*. Nay, he goes so far, as to make Acts of Parliament Articles of Faith, not considering that they are generally temporary ; there was an *Act de Heretico comburendo*, and That by consequence, when in Fisco, was an Article of Faith, and necessary to preserve the Unity of the Church. When *Papery* was established by Act of Parliament, it was heretical to deny that to be Part of the Gospel, and an Article of Faith. I wish the Doctor had told us what he means by preserving of the Unity of the Church, which subsisted in Unity (at least more than since the secular Arm was call'd in to its Support) for near three Hundred Years, when the Magistrates was Heathen, without these temporal Helps, to avoid Anarchy and Confusion. Nay, after that I find the Council of *Toledo*, consisting of three Hundred Bishops, declaring and decreeing that no Man ought or should be prosecuted for Matters of Belief, since the Mind was not to be forced, but persuaded and convinc'd.

So that my Lord of *Bangor* is not the first Bishop who has been for this general Liberty of Conscience ; here we find no less than three Hundred Bishops in a Confederacy to level these Outworks of the Church, which the Doctor says can only preserve its Unity, and keep it from Anarchy and Confusion.

Sly. Sir, you are an ingenious young Man, but you seem to have slip'd over one very material Observation of the Doctor's, That Kings should be Nursing-Fathers to the Church, and Queens Nursing-Mothers.

Christ. Sir, if you will make this intelligible to me, and convince me that this teaches the giving any Set

Set of Men α Power to hang and burn others for not being of their Opinion, I shall know what to reply ; First, I would know what they mean by the Church in this forc'd Quotation of a Text of Scripture ? Do they mean by the Church which Kings and Queens are to Nurse, the whole Catholick Church, where-ever dispersed ? Or do they mean some one Part of the Church, and that to unite this one Part, was to give one Part of it a Power to knock out the Brains of the rest, to preserve the Unity of the Church ? That indeed wou'd be a short Way to make all of one Mind, when they had destroy'd all of a contrary Opinion.

Sly. Why really, Sir, it seems hard perhaps; yet wholsom Severities have always been thought needful to curb the wild Inclinations of Men, who would else have as many Opinions as there are Men.

Christ. This is *gratis dictum*, good Sir, for the Fact is against you, and those Severities have produced more Variety of Opinions, and made a greater Breaches in the talk'd-of Unity, than Liberty of Belief ever cou'd; witness all those various sorts of Heresies and Schisms, that have appeared in the World since the Third Century, when the secular Arm was call'd in to support either one side or the other.

Dri. That was because they did their Work by halves; we have seen Things manag'd more effectually in some Parts of *Europe* since, so that no Heterodox Opinion, or any Opinion contrary to what is approv'd, has been able to get a Head ever since the Institution; and so the Unity of the Church is preserved to a Miracle.

Christ. Your Servant, good Dr. *Driver*, the Inquisition for that; which I confess at the Expence of burning four or five Thousand poor People in a Year, has done Wonders that Way; and had it been in Force in other Parts, might effectually have pre-

prevented the Reformation. The Founders of that bloody Tribunal were, in your Sence, wiser and better than the Apostles; who tho' they came recommended by Miracles, and an immediate Revelation, submitted to have themselves and their Doctrine try'd by the Test of the Scripture, and prais'd the nobler *Bereans* for doing it: But you, Sir, and Dr. *Snape*, and the Fathers of the Inquisition, will not be try'd by the same Test; the Word of Christ contained in the Gospel, is not to judge of your Opinions, your Decrees and the Feaces of the Church established, by Men fallible, frail, hot Zealots of Parties, &c. provided they be met together all of one Side by a legal Authority, in a just Subordination of the Civil Magistrate, must be the irresistible Directors, not of our Actions only; but of our Faiths.

Sly. Dr. Driver, I confess, seems to have carry'd this Point too far, there is a Medium in all Things, the Councils, Synods and Acts of Parliament ought to have their just Force, but not so absolute an Authority as to allow no Exceptions.

Hur. Exceptions! What Exceptions can be made for either? they must be obey'd, or they must not; if they must be obey'd, then shew me the Exceptions that can be made, and who has Authority to make them?

Driver. At Christ's Departure into Heaven, when he was no longer to govern his Church in Person, he provided for the good Government of it by others, whom he commission'd to teach and expound his Laws, to bear Rule and Authority over his Subjects, to be his Vicegerents; to act in his Name and Stead, and to perpetuate a Succession of Men through all the succeeding Ages of the World, in whom the same Power shou'd be lodg'd; and tho' he made none of them infallible, nor exempted them from human Frailty, yet still he required

his Church to obey them, and to be guided by their Instructions.

Christ. Pray go on Dr. Driver, and finish your Quotation, for all this is taken out of Dr. Snape— And thus he proceeds — where they were not contrary to him. He therefore seems to grant that these Vice-gerents may decree Things contrary to Christ's Law; and then only it is that any one contends for rejecting their Ordinances. And this Exception I shall prove by such Authority, that you your self shall allow or reject all you have said in its Behalf. There is one Exception; and there is but one (says Dr. Snape) by which our Obedience to all earthly Governors must be bounded; and that is, that their Commands be not disagreeable to the Laws of Christ. — Pray observe what follows — If Kings themselves enjoin Things contrary to the Word of God, we are to obey God rather than Man; if the Ministers of Christ, in their personal Capacity, teach Doctrines repugnant to the Scriptures, they are not to be hearkened to; if the collective Body of the Clergy legally assembled, agree upon any Determinations or Decisions, if they frame any Articles or Canons contrary to what we are taught in the holy Scriptures, they cannot bind the Conscience.

Sly. Hum ! ha ! Why truly this sounds a little oddly at first Hearing, but yet it will bear an Allegiation ; for if we allow none to be Judges of these Contrarieties to Christ's Doctrine but the collective Body of the Clergy, there is no great Danger of Confusion, or of breaking the Unity of the Church.

Christ. This is a merry Salvo indeed, for this makes them Judges of the Errors who have committed it; and no Body ever yet allow'd a Man to be Judge in his own Cause. Besides, it is plain, this cou'd not be the Doctor's Meaning since he is talking of the Governed, of those who are to pay

pay Obedience, and gives this Exception to his general Rule of Obedience, but such a Rule as destroys all he has been contending for, and establishes what his Adversaries advance. For by this Means every Man's Conscience must be Judge of what is agreeable to, or opposite to the Word of God and the Law. This justly enables every sincere Christian, like the noble *Bereans*, to try the Doctrines of their Teachers by the Gospel it self, unless you will pay a greater Difference to the Prophets of the Old Testament, than to the Founders of the New. If the Doctor, or any of you, can solve this Difficulty to make Sense of your Positions, or make them consistent, you will be Men of more Penetration than any of you have yet discovered. If this Exception of the Doctor's be true, and have any Meaning, it puts an end to all our Clamour of Sanctions, Decrees, Acts of Parliament, which he himself owns are no farther binding, than they are agreeable to the Law of Christ; in judging of which, every Man's Conscience must be free, or his Exception signifies nothing, and is only a meer Sound without Meaning, only to prevent an Objection about the *Arrian Heresy*, which was established by Councils legally assembled by the Emperor's Authority, and by this general Rule were to have been obey'd, and made Part of the Articles of the Christian Faith, at least till repealed by subsequent Councils of the Orthodox.

The same might be said of the Laws and Kings of *Spain*, when *Arrianism* was in that Country established; and indeed of any Heresy that ever did or ever can prevail so far as to get a Prince or State to be its Protector.

Enter Ezekiel Zeal, and stands by some Time,
and overhears the Discourse.

I have much to say on the Doctor's perpetual uninterrupted Succession of Vicegerents by Christ in this World, for which he says there are Abundance of Texts of Scripture, tho' he does not produce so much as One ; aware, I believe that he cou'd not indeed give a fair Text on that Head, or any but what the *Papists* have objected to the *Protestants*, for the Succession of their Clergy, against our Ordination, and that I will assert, and undertake to prove, whenever the Doctor or his Party shall explain themselves on that Point ; and indeed his whole Pamphlet seems much to incline to *Papery*, and to lead his Readers that way, as plainly as any Thing that has been written by any One, who professes not to be a Champion for that impious Cause.

Dri. Ay, this is the true Fanatick Way to cry out *Papery*, when they find themselves pres'd hard by the Force of any Argument of the Churchmen. But had the Doctor been at Leisure, he wou'd have shewn that the Bishop was now of another Opinion to what he once was.

Christ. Why truly the Doctor's Beginning and End, put me in Mind of a great Man deceas'd, that he was not at Leisure, could not be at Leisure, nor wou'd be at Leisure. For the Truth is, he wou'd have undertaken a Task, which would have demanded a vast deal of Time to accomplish.

I could say something likewise to the Clamour against the Bishop, in Regard of our Laws and their Force, which my Lord no where denies, nor implies any Denial of, he does just tell us, that the Legislature cannot make what Laws it pleases, for the Security of the State ; but he only concludes, that Laws made, and Penalties impos'd for the forcing

forcing of Conscience, are no Part of the Kingdom of Christ, or Laws of the Gospel. In short, Gentlemen, you seem to me like *Don Quixote*, Encountering Wind-Mills for Giants. You make a Noise about Penal Laws, and the Secular Arm, where there is none remaining, but against *Papery*, whose Religious Principles are so intermingled with Political, that as they cannot be separated, the Security of the State depends on their Restraint; but then we do not much find them put into Execution, or very earnestly press'd by any of you Gentlemen, who seem so zealous for the Church.

To conclude, I do not find that these Thirty Years Indulgence to tender Consciences, has at all encreas'd the Confusion and Anarchy, so much apprehended from a Want of Fines, Imprisonments, and the like; when in King *Charles the Second's* Time, Sixty Thousand Families were ruin'd for Dissenting, the Schism seem'd much more dangerous than at present, when every Thing is calm and quiet, if some noisy Persons would let them remain so; if they would mind the Inculcating the undisputed Doctrines of the Gospel of Christ, of Love, of Virtue, and not contend so violently for Grafting on the Holy Scripture the undisputed Doctrines of Men. So Gentlemen, your Humble Servant,

[As he rises up, he sees Ezekiel.



SCENE II.

Christian going out.] Ha ! *Ezekiel* : My honest and reverend Friend *Zeal*, I rejoice to see thee.

Sly,

Siz. Good Mr. Zeal, how is it with you? I am glad to see you in the Land of the Living.

Dri. Ha! Mr. Zeal, yours! Where have you hid your self above these two Years from the Eyes of your Friends?

Hyp. Dur. Ha! old Primitive Zeal, where hast thou been? What, like *Withbrington*! hast thou been fighting the Lord's Battel on thy Stumps?

Zeal. Why, no primitive Doctor, I have been where I wish thee, and this brace of modern Formalists, and about some half an Hundred more were to be, till you were brought to a true Sense of Christianity, and then you woud not make such a Noife, and scatter your impious, your scandalous Invectives against a Bishop of a true Apostolick-Spirit; a Man of an unblameable Life and Conversation, full of Piety, Charity, Virtue, Beneficence, for repeating the very Words of our blessed Saviour, and asserting a Truth which Christ himself has laid down in the Gospel, viz. *That his Kingdom is not of this World.* This our Lord himself has told us; but *Snape* and his Gang of Popify'd High-Flyers say the contrary, that it is of this World.

Christ. No, my Friend *Ezekiel*, Dr. *Snape* allows that his *Kingdom was not of this World*, whilst Christ was on Earth; and then, he says, the Church was bid to prepare for a State of Persecution, and such a one it severely smarted under: But in due Time Kings were to be Nursing-Fathers to this Church in its flourishing Condition, and Queens its Nursing Mothers, and then *Christ's Kingdom was to be of this World*; and Penalties and Laws were to be made by these Nursing-Fathers and Nursing-Mothers, to prosecute all who did not agree with those Fathers and Mothers, and force them, by the loss of Life, Limbs, or Estates, to conform to such Opinions as were in Vogue; for *this or nothing* must be the Doctor's Meaning.

Zeal.

Zeal. A good Mahometan Doctrine indeed ! by which the Gospel was to be secur'd and propagated when establish'd; by the Sword or secular Arm, which had arriv'd to such an Extent by Patience, Virtue, Suffetings, and the like ; by which, in the State of Persecution, it had spread through Europe, Asia and Africa.

Christ. This forcing of Men's Consciences, is ridicul'd very justly by Butler in *Hudibras*.

What are their Orders, Constitutions,
Church-Censures, Curses, Absolutions ;
But several mystick Chaims they make,
To tie poor Christians to the Stake ;
And then set Heathen Officers
Instead of Dogs about their Ears,
For to prohibit and dispense,
To find out, or to make Offence,
Of Hell and Heaven to dispose,
To play with Souls at fast and loose,
To set what Characters they please,
And Maledict on Sin or Godliness ;
Reduce the Church to Gospel Order,
By Rapine Sacrilege and Murder ;
And force all People, tho' against
Their Consciences, to turn Saints.

For the rest I refer you to the Third Canto of the First Part of *Hudibras*.

Now, *What is Sauce for the Goose, is Sauce for the Gander* ; if this was so scandalous in a Presbyterian or Independant Rule, it can be no less so in that of a Church of England one ; for the Nature of the Thing is the same.

Zeal. Had these noisy Advocates for Persecution been where I have been, they would sing another Note. But they are like the *Israelites* of old, who were weary of the easy and mild Government of

GOD

God himself, and would needs have a King like the Nations about them ; and so God gave them such a King in his Wrath, and at the same Time declared that they had not rejected *Samuel*, but him. So our *Hurry Durries*, our *Drivers*, our *Snaps*, and some others, will not be rul'd by Christ Jesus our Lord, and his easy Laws, founded on Love and mutual Charity, but would have a Priesthood like the Nations about them ; but God avert it, he ever granted them, or rather inflicted on them in God's Wrath, for their rejecting the Regimen of the Gospel.

Christ. But they tell you, without these Helps of the Civil Power, the Unity of the Church cannot be preserved.

Zeal. What do they mean by *Unity*? Let them explain their dark and enigmatick Terms, and then we shall know what to say to them. If by *Unity*, they mean the Unity of *Doctrine*, is there not the holy Scripture for the certain Standard of *Unity*? If that will not preserve this *Diana* of the *Epheſians*, I am afraid all their Multis, Imprisonments, Inquisitions will be of little Force.

Dri. Nay, there old *Zeal* thou art out, for we find the Inquisition does preserve *Unity*, and has done where-ever it has been receiv'd.

Zeal. Bless me! What this from a Protestant Divine?

Dri. Why not from a Protestant Divine ? we might to do the same here, if we had a Protestant Inquisition thoroughly established ; but we go to work by halves, we prosecute, fine and imprison, which are evidently a Part of the Inquisition, but only provoke Men that suffer to multiply their Complaints of Church Tyranny ; whereas, if for these very Complaints they were punish'd with Death, all would be quiet, and People be no more concern'd or murmur at Fire and Faggot, than now at the Monthly Parade to *Tyburn*.

Zeal.

Zeal. Dr. *Driver*, I profess you are the fairest and most honest Man of the whole Tribe ; you speak Sense, and what is consistent, and fairly own what you aim at, whilst the rest mince the Matter, and wou'd have they know not what, an Inquisitional Power, and yet allow us Disobedience if the Synods, Councils, &c. shall decree any thing contrary to the Word of God ; a Contradiction that cou'd never be advanc'd in a Country where there was the least Share of common Sense or Sincerity left.

Sly. Indeed, Brother *Driver*, you have carry'd the Point too far, and too bare-fac'd ; there must be some Government in the Church, or all wou'd be Confusion and Anarchy, and the Kingdom of Christ must in that be like the Kingdoms of the Earth ; for if no Punishments could be inflicted by the Governours, there cou'd be no Obedience, and all our Orders are of no manner of Use.

Zeal. To your own Benefit ; but certainly the Rewards and Punishments established by Christ, if truly believ'd, must be of much greater Weight than any that are temporal, and the Declaration of those, as in the Gospel, is Busines sufficient for the Clergy ; at least they were thought sufficient for Christ himself, who might have established his Church by Power, and have made all the Potentates on Earth the Propagators of it, with as much Ease as he did the Humble and Lowly.

But what ? am I arguing with Protestant Divines against an Inquisition ! which if of Force in those Parts where the Protestant Religion began, must effectually have smother'd it in its Cradle, and have entail'd the Darkness and abominable Idolatries and blasphemous Doctrines on Mankind as long as the World lasts, or till by some Miracle that Power was destroy'd.

Hur. Well, dear *Zeal*, be not angry, we have done; let's call a new Cause; and prithee tell us where thou hast been? and whence that Crutch to support thy Carnal Tabernacle?

Zeal. Why I told you before that I wish'd you and your Bretheren had been, or were to be in my Place, and then you wou'd be wiser, unless it were with them as with the Fool in the Bible, *bray a Fool in a Mortar, and he will yet come out a Fool.* I tell thee then, I have been in the *Spaniſh* Inquisition, and escaped with Life so narrowly, that I easily compounded for broken Limbs, and a disjointed Body.

Hur. In the *Inquisition!* And how prithee did thy primitive *Zeal* do to work thy self into that holy Office? I warrant thou wert like the *Quaker*, who went to *Rome* to convert the Pope. It wou'd have been long enough before I or *Driver* had arriv'd to that Hōhour, tho' we had liv'd the next Door to the Place of that tremendous Tribunal. For tho' I like well enough to be the Persecutor, I have no manner of Inclination to be one of the persecuted.

Sly. Good Mr. *Zeal*, will you give us some Account of this Affair; I heartily congratulate your Delivery, and should be glad to hear from the Mouth of a Sufferer, the Manner of that Office which has made such a Noise in the World.

Zeal. Well, Dr. *Sly*, to gratify your Curiosity, and I hope to revive a little of the true Spirit of the Gospel in you, and raise a just Abhorrence of this manner of Church-Government, I shall comply with your Desires.

But you must not expect from me a tedious Description of the Place, or a prolix Account of the several Tortures us'd, from the first seizing of whom they will make criminal till they come to the Stake; that you may find in very just and genuine Accounts already in Print, and written even by *Roman Catholicks* themselves, who do not live under the

the Jurisdiction of that Court, which is only in *Italy, Spain and Portugal*, and the Countries dependent upon them. I shall but touch my Sufferings slightly, and lay down the Arguments for their Conduct, given me by one of the most sensible of the Fathers ; and whom I did not suspect of such a Treachery as I afterwards found him guilty of ; but his Salvo was to be sure, *That Faith is not to be kept with Heretics.*

As for what he urg'd in my Discourses with him, it was much of a Piece with what Plain-Dealing *Zebu* has just now urg'd, and what Dr. *Snape* strongly insinuates in his Letter to the Bishop of *Bangor*.

It is needless to tell you the Occasion of my going into *Spain* ; I do assure you it was the Business of this World, and not that of the other, which drew me thither. I was lodg'd in a Merchant's House in *Madrid*, with whom my principal Concerns were to be negotiated ; I was in a secular Habit, and pass'd for an *English* Gentleman.

This Merchant had two or three agreeable Daughters ; and Father *Goncalvo*, one of the Fathers of the Inquisition, was there a daily Visitant ; his Business was not my Part to enquire ; he was of a venerable Aspect, and about sixty Years of Age, or something more. He had been in *England* with *Don Ronquillo*, when he was Ambassador here, and returned into *Spain* on the Death of that Gentleman ; he pretended a very great Respect for our Nation, and on our Conversation, assur'd me of his Friendship and Service in any thing that was in his Power.

After frequent Conversations, which had produced a seeming Intimacy, he sometimes began to talk of Religion, which I avoided as much as I could, knowing how dangerous it was to meddle with that Affair with any Freedom, before a Father of the Inquisition. But his frequent Assurances

of Friendship, and a Desire that I would not be on the Reserve on his Account, for tho' he was of the Inquisition, yet he had not forgot the Gentleman; and that his Love for me prompted him to endeavour my Conversion by all the fair Ways of forcible Argument, and not by those Means which were made use of to compel the Inhabitants to comply with the Injunctions of the Church, to preserve its *Unity*, and stifle various Opinions disturbing the Peace of it, which other Nations found so troublesome, and which they in vain endeavoured to suppress, as to what seem'd proper and useful to that End.

He own'd there had been many particular Men, and some Nations who had established a Liberty of believing, and the professing the Belief of whatever each Man thought fit. But yet that the most Part of the Protestants did persecute even Protestants for differing in Points of Belief; particularly the Church of *England*; and that the Arguments they use for this are most borrowed from the *Roman Catholicks*; tho' with them this Doctrine of Force was built on a much better Ground; for they fix'd it on an infallible Guide, who was sure to compel Men therefore to what was right: But the Protestant Persecutors seem'd to build on a very exceptionable Bottom, if it might not be call'd indeed Whimsical, when without any Pretence to Infallibility they would force Men into their Church, without examining the Doctrines; when as fallible Men, they might compel Men by their Decrees and Canons to an Error, not a Truth.

That indeed what some of them urg'd was very true in it self, but what they had no Right to demand, *viz.* That Christ on his Departure into Heaven, when he was no longer to govern his Church in Person, provided for the good Government of it by others whom he commission'd to teach and expound

pound his Laws, to bear Rule and Authority over his Subjects to be his Vicegerents, to act in his Name and Stead, and to perpetuate a Succession of Men through all the succeeding Ages of the World, in whom the same Powers should be lodg'd as were in *Jesus Christ* himself, when on Earth — Thus far they are in the right of it ; but where will they find this Succession of Men through all the succeeding Ages of the World, but in the *Roman Catholic* Church ? They add likewise another Absurdity, which is, that tho' he made none of them infallible, nor exempted them from Human Frailties, yet still he required his Church to obey them, and to be guided by their Instructions ; they add indeed, *where they were not contrary to his*. But I cou'd never yet hear any tolerable Reason why Christ who certainly as God cou'd leave a Succession of infallible Vicegrants, shou'd leave only fallible ones, and yet require our Obedience to them ; but then they wou'd come off by saying, that this Obedience was only when their, Injunctions, Decrees, &c. were not contrary to his, leaving every Man to be Judge when they were so or not ; which does not free the Church from the Anarchy and Confusion they talk of, but confirm it, leaving the Church's Power only nominal, and not real. Besides, how cou'd these Vicegerents be invested with the same Powers as *Jesus Christ* himself, and yet want his chief Power, **That of Infallibility**, which gave Sanction to all all the rest ?

It is confess'd that the Places of Scripture which prove this Succession and Authority of the Church are very numerous ; but these Texts are not of any Use to a fallible Church, but to a Church which is infallible, as that of *Rome* is.

They urge well again, That if Christ had made no such Provision for the orderly and regular Government of his Subjects, either by interposing himself,

self, or by his Spirit working in them, not by the ordinary Operations, as at present, but in as full and ample Measures as in the Apostle's Days ; or by substituting Vicegerents to act for and under him, to satisfy the Doubts of his People, and explain the Meaning of his Laws, to restrain Offenders, and keep in awe the Disturbers of its *PEACE* and *UNITY*; if, say they, no Care had been taken by some one of these Ways to keep his Subjects in order, the Church of Christ must have been a *Babel*, and his Kingdom a Realm of Confusion.

If Christ, our King and Law-giver, who is All-wise, Unerring, and All-sufficient, (they go on) had been pleas'd to act personally in his own Government, or had he thought fit to have conducted his Subjects by the Guidance of irresistible Grace, there wou'd then have been no need of inferior Magistrates ; but as neither of these is the Case, in his Kingdom as well as in the Kingdoms of the World, there must be, and there is a Subordination of Ministers, who are the Judges and Guides of his People, by Virtue of an Authority that he has delegated to them.

To this I might add some pretty Considerations of the various Images by which it is represented in Scripture ; in which Considerations they view Things with Eyes meerly Political, and on the same Foot with Things of a lower kind. But this is only to amuse and keep off the People from seeing the Necessity of having a Vicegerent to Christ, who has bestowed on him by Christ so necessary a Condition as Infallibility ; for as they leave these Guides fallible, and their Decrees to be examin'd and obey'd or disobey'd, as they shall seem to Particulars agreeable or opposite to the Law of Christ, where is the *Unity* and the *Peace* of the Church preserv'd, or the Kingdom of Christ less a Realm of Confusion, than if all they contend for were granted them ?

By

By this Rule, so much contended for, as I find among you, *Luther*, *Calvin*, and the rest of the Reformers were Disturbers of the Peace and *Unity* of the Church, and of a Church directed and govern'd by an infallible Head, and confirmed by a Succession of Vicegerents of Fifteen Hundred Years Continuance.

These Gentlemen seem to me to be guilty of the Sin against the Holy Ghost, that is, impugning the known Truth, nay a Truth acknowledg'd by themselves ; and for such I believe you your self will acknowledge, that the holy Tribunal of the Inquisition is a very just Punishment.

I did my best to insinuate my Notion of the Matter ; and that since the Church of Christ was begun and brought to a flourishing State, without the help of the Terrors of this World, I cou'd not see where was occasion for such Severities, which seem directly contrary to the Spirit of the Gospel. I will not repeat all I said in my first Discourse with Father *Goncalvo*, nor any other I had afterwards ; yet I found once or twice, that notwithstanding his seeming Calmness and Complaisance, I had touch'd him to the Quick ; and therefore could be no more drawn in to talk of these Matters with him ; and he on his Side seem'd entirely to have forgot all Thoughts about it.

It was near a Year after this, when our Intimacy continuing, he invited me to see the Prison of the Inquisition, which he promis'd to shew me in every Part. I that had quite lost the Memory of all that was past, was so weak as to accept of the Invitation.

I was receiv'd with abundance of Civility, and having seen the Apartments of the Fathers, and received a pretty Collation, Father *Goncalvo* was call'd away, and I left to my self ; I had not been long so, before three or four ill-look'd Fellows came

came to me, and told me I must remove from that Apartment, some of the Fathers being there to meet immediately on Busness. I rose up, and as I was going out I was told I went the wrong Way, and a Door being open'd, I was immediately thrust into a sort of a Dungeon, and Irons clap'd upon me.

You may imagine my Surprize was not small; my first Days were begun with Bread and Water, but that being sufficient to keep me alive, I was as easy as my Circumstances wou'd allow; next I was put to the Rack, my Limbs disjointed, and I reduced to this miserable lame Creature you behold me. I shall not repeat all my Tortures nor hard Usage, nor yet my several Examinations, they were the same as others have met with, and of which we have already publick Accounts.

Hur. You amaze me! honest Ezekiel, my Blood thrills through my Veins: But how got you out at last?

Zeal. That Story is too long; but, in fine, the Merchant finding how Things were, privately let the *English* Embassador know my Case as far as he durst, and employ'd his Daughter's Interest to insinuate to *Gonsalvo*, that there wou'd be a troublesome Affair arise from his Procedure with one of the Ambassador's Retinue.

However, it was manag'd, the very Day I expected to be burnt, I was set at Liberty; and as soon as I possibly cou'd get away from *Madrid*, I took the first Opportunity of leaving *Spain*, expecting some farther Treachery from so inhospitable and unchristian a Generation.

Enter a Hawker.

Hawker. *The Report of the Committee of the Lower House of Convocation, appointed to draw up a Representation to be laid before the Archbifhop and Bifhops of the Province of Canterbury; containing several dangerous Positions*

Positions and Doctrines contained in the Bishop of BANGOR's PRESERVATIVE, and his Sermon preach'd March 31, 1717, read in the Lower-House, May 10, 1717, and voted Nemine Contradicente to be received and entered upon the Books of the said House ; published from the Original Report.

Ezek. This was what I expected : Here, Fellow, what's the Price ?

Hawker. But Six-pence, Master, and well worth the Money ; a damnable Cut on Low-Church.

Ezek. There's thy Money ; may High-Church have always such Orators to proclaim their Deeds.

Well, Gentlemen, if you please we'll retire to the next Tavern, and there peruse this notable Censure.

Hur. Agreed — the Motion is good ; a Glass of Wine will be necessary to relieve our Disputes ; for I foresee we shall not be of the same Mind in much more.

Dri. Well, whither do we adjourn ?

Hur. Why to *Truby's* ; the Man is a good Man, a good Churchman ; and besides and moreover, he has a Glass of very Orthodox Wine.

Sly. I like the Place, let us go.

Christ. I am ready to comply with your Proposal, and will not be so singularly zealous for our Cause, as to doubt whether a High-Church Vintner may have good Wine or not, when his House is frequented by Persons so profoundly skill'd in that Liquor, as Dr. *Hurry Durry* and Dr. *Driver*.

[They all Five retire from Child's, and go to the King's-Arms in St. Paul's Church-Yard.



SCENE III.

The King's-Arms Tavern.

Hur. Come Drawer, let us have some excellent High-Church Wine ; you know my Pallate, *Gallicia* or *French* for me ; tho' *French* is not so agreeable since the Regent's Administration ; it was admirable during the Life of that great Monarch, *Lewis the Fourteenth*.

Draw. I warrant you, Sir, I hit your Palate, all my Master's Wines are High-Church ; he lives too near the Cathedral, and cannot fall down to Low-Church in any thing. Besides, we Vintners are generally of the Church's Side, who spend their Money freely, and drink a Bottle or two a Man ; while the Low-Church Priggs sit sipping over a half Pint of neat Port.

Ezek. Well, Blockhead, let us have your Wine, and not your nonsenical Speeches, which are an Abuse of those thou wouldest praise.

Christ. Nay, dear *Zeal*, give the Fool leave to prate, and put him not out of Humour, for that may make him draw us bad Wine.

Draw. Ah ! Reverend Sir, I never palm sopplusticated Liquors on the Clergy, they have too good a Taste to be impos'd on — I warrant I please you.

[*Exit. Drawer.*]

Christ. These Fellows, who have seldom common Sense, and who know no more of Religion than the Name of their Parish-Church, are the most noisy for what they call the Church ; and not only the Vintners but the Victuallers, Brandy Shops, nay Balfiffs, Petty-foggers, little litigious Attorneys, and they tell me the Bawds and Whores are all zealous Declaimers for High-Church.

Hur.

Hur. So much the better, then we have the greater Number, and this shews the Excellence of our Cause, when its Force draws in the very worst of Men to be active for it.

Ezek. Especially when the best and most rational detest it.

Enter Drawer.

Draw. Gentlemen, here is the best *Galicia* in *London*, I may say it ; no Man can compare with my Master, he has Wines, and he has a Pallate, and is wise enough to know that good Wine will keep up a good Trade. Gentlemen, will you taste, and tell me if it pleases you ; if I can come at any thing in our Cellar better than ordinary, I will take care the Clergy shall not want it.

Hur. Thou art an honest Fellow, and when thou settest up for thy self, I will be thy Customer, I'll warrant thou wilt be Lord Mayor ; for such a Respect for Christ's Vicegerents must warrant thee a good Christian, and a good Christian must thrive in so Christian a City as this has been of late Years.

All. Well, thou may'st be gone, the Wine is good.

[*Exit Drawer.*]

Christ. Now let us proceed to the *Report*, let any one of us read it with a distinct Voice, and the rest keep Silence till we have gone through it ; and then every one speak his Opinion fairly and without Noise.

All. Agreed.

Ezek. Here, *Hurry Durry*, let the reading of it be thy Task, thy Lungs are good, and *Stentor* himself had scarce a louder Voice.

Hur. I thank you, good *Zeal*, for your Compliment ; give it me, and I will do my best.

[*Here Hurry Durry reads over the Report.*]

So, Gentlemen, you have heard the Sense of the Lower-House of Convocation ; and that alone ought,

in my Opinion to determine your Judgments against the Bishop.

Christ. Now, in my Opinion, the very Wording it ought to fix us for the good, pious, and learned Bishop.

First, it is plain by Dr. *Snape's* Letter, that that was written in concert with the Gentlemen who penn'd this Report ; the Substance of it being the very same. And therefore if what they have done did not proceed from a Pique at my Lord, they would have suspended their Representation till they had seen what his Lordship had to answer to their Objections in his Reply to the Doctor ; who for all they know, might entirely remove all the Complaints they had to make ; which had been more fair and Christian-like, than to fix, as far as in them lay, a Censure on a Bishop eminent for his Learning, clear Reasoning, and for an innocent and blameless Conduct in his Life and Conversation, for Things which they only pretend to accuse him of by seeming of this or that Tendency.

Ezek. It is something remarkable, that when there were Books extant, written by Clergymen, which were directed plainly to ridicule all the Christian Religion ; as, *The Tale of a Tub* ; or such which plainly and expressly tended to lead us back to Popery, as many of Dr. *Hickes's* and his *Nonjuring* Party, they should think fit to let them pass uncensur'd, and spread through the whole Nation, not only to the manifest Injury of the Reformation, but to all reveal'd Religion in general.

Christ. But my Lord has written unanswerably for the Revolution, the Protestant Succession, and the present Establishment ; and *hinc illa Lacryma*, this is the Source of their Malice ; to the Proof of which Dr. *Snape's* Letter gives an undeniable Instance, when in his awkward Way he wou'd make a Jest of the Revolution, and makes it a sort of

Re-

Reflection on the Bishop, for having been for it in too eminent a Degree. When therefore his *Presentative* came out, the Under-strappers of the Party every where declar'd against it, and as far as they durst, attack'd what his Lordship had advanc'd.

Ezek. The Heads of the Party, who were of the Clergy, were confounded and ashame'd, that what they had been puzzling themselves about, and Confounding the Understandings and Consciences of their Readers, was by my Lord at once set in a plain easy and demonstrative Light, so as to satisfy the most Scrupulous, and convince those of the *Jacobites* themselves, who were capable of Conviction. This Book therefore was to have a Mark of Infamy set upon it, to deter the Biggotted from reading it; and that was to be done by falling on a Part of it, which they thought they might attack, without meddling with the Merits of the Cause, in Regard to the *Pre-ender*, and his Majesty.

Christ. If this were not the Fact, they at the same Time that they fell foul on some particular Clauses, wou'd have given a confirmatory Censure of the main Body of the Book, and so not as far as they cou'd have rob'd his Majesty of the best Defence of his Cause, that has yet been publish'd.

Sly. But, Gentlemen, whatever were the Cause of this Censure, you seem to pass over the Thing itself in Silence. The Charge is, *That the Tendency of the Doctrines and Positions in the said Sermon and Book, is conceiv'd to be, First, to subvert all Government and Discipline in the Church of Christ, and to reduce his Kingdom to a State of Anarchy and Confusion. Secondly, to impugn and impeach the Regal Supremacy in Causes Ecclesiastical, and the Authority of the Legislature to inforce Obedience in Matters of Religion by Civil Sanctions.*

Christ. Why, good Dr. *Sly*, I think what has been said against Dr. *Snape's* Letter, before at the Coffee-House,

House, will hold against the Representation ; for I do not find any Reason in what this venerable Body of the Clergy has added, unless it be that the Catholick Church, the Church and Kingdom of Christ, is made up of all such as have been christned ; and this is a very large Comprehension indeed, which fills the Church with *Atheists, Deists, Socinians*, and, in short, with all Opinions which Men of corrupt Inclinations shall espouse when they come to the Estate of Manhood, and argue and chuse for themselves. Again, if all that have been christned, are of the Church, why is any Part of the Church of Christ, to be persecuted by another Part of it ?

Ezek. As for all that is said for the Constraining of Conscience, and Depriving Men of the Right of following the Dictates of the Gospel, rather than their Governours, and Ruler's Order, if it be not the Plea of the Church of *Rome* of the *Inquisition*, I desire they wou'd explain their Notions, who may have Recourse to the Scripture for the Doctrine of *Jesus Christ*, and who may not ; and so shew who are to read the Scripture, and who not. For to allow People to read them, and yet deny them to study them, and follow them to the best of their Knowledge, is a visible Banter on Mankind ; no Matter for what Tendency this may be suppos'd to have to the Prejudice of the secular Power of the Priesthood ; for it must come to this, that the Bible must as in the Church of *Rome*, be deny'd to the Laity to be read, or that the Laity must read it only as an Amusement, or Romance of no Importance to them ; or that they must read it, in short, as the Repository of the Sacred Truths of the Christian Religion, and the infallible Guide of their Consciences ; one of these Three Ways must be fixed on, or it is all Grimace and Banter, which is not design'd to be understood ; a plain Sign that those

those who talk of this Matter, have little of Sanctity or true *Christian* Love of Truth.

Christ. As for all the Zeal of the Represengers for the Civil-Power, His Majesty's Supremacy, &c. if it did not plainly appear, that these Things are hook'd in to serve a Turn, and endeavour to draw an Odium from the secular Powers upon him, when they brought nothing against him in the Religious Part, but raised *Popish* Arguments of no manner of Force or Use but to the *Papists*.

Sly. Why then you throw up all the Power of the Clergy at once, and then we may throw up our Orders, and leave our Flocks to themselves.

Ezek. Hold, Dr. *Sly*, is the Administiring the Sacraments, the Instruction of the Ignorant, the Correction of *Evil-doers*, and the Denouncing of God's Judgments upon them, not Busines' enough for a pious *Protestant* Clergy ? It was as much as the Apostles pretended to, who yet without the secular Arm which you contend for, preserv'd the Church, without *Anarchy*, and so left it to their Successors.

Christ. And as for the Acts of Parliament, my Lord no where denies the Power of the Legislature, to make what Laws they please with a Political View, to the Ease and Safety of the Constitution ; my Lord only will not have them be grafted into the Gospel, and therefore be Part of Christ's Kingdom, while he allows it to be their own ; and not in any one Word impugns the Supremacy, or any other Part of the Government, but what they force upon his Words, by Tendencies and false Consequences.

Ezek. Well, Gentlemen, have but a little Patience, and you will see my Lord confute these Gentlemen beyond a fair Reply ; who have by what they have done, only shown that we are Happy in this, that it is not in their Power to make new Articles of Faith.

Hur.

Hur. Well, I find you have not much to say to the Representation your selves, and so refer it to my Lord.

Dri. I profess I think they are in the Right of it, it concerns my Lord more than us. Here Harry, my Service to you, it is Time for me to begin; we have a Funeral to Night, and I am to preach the Funeral-Sermon.

[*He Rings the Bell.*

Enter Draw. D'y'e call, Gentlemen?

Sly. There's your Reckoning; and here, you have drawn us good Wine, there's my Penny for thee; and mine, and mine, &c.

Hur. Well, honest *Ezekiel*, keep on this side the Water; and if our Party should get an Inquisition set on Foot for Unity-Sake, I will spare thee, if I have any Power. *Mr. Christian*, I am your Servant, you are a Young Divine, by that Time you come to be a Doctor of Divinity, you will get a higher Spirit, than to level your self with the scoundrel Laity.

Exeunt Omnes.

F I N I S.

E R R A T A.

Page 12. Line 33. for just, read not.

